3:Chao E-5 (1939-1941)1948 AF12 North China AF12

About one-third of the families fail in the processes of competition and cooperation. It is not that they lack the spirit of cooperation, but that they do not produce enough for exchange. Economic self-sufficiency, if it has ever existed in this village, has gone. To produce for one's own consumption alone is insufficient. The ideal is for a farmer to produce enough for his own use together with a surplus for exchange for other necessities and for future goods. There is, however, not a single family which cultivates cash-crops only. There is too much risk for small-scale farming involved in such an attempt. Thus a farmer finds a world larger than his family or village, but in case he is defeated in this larger world, the only thing left to him is perhaps to return to his home for encouragement and comfort.

Sex

Less realistic but more romantic than hunger is the desire of sex. Talking about sex is as yet not allowed in public among the villagers. On the surface, the principle of modesty seems to be well observed. Consequently, it is exceedingly difficult for an outsider to make any observation on intimate sex behavior and sex interests of the villagers. Nevertheless, once an investigator has been taken as their friend, he never fails to hear gossip about sex problems.

The P'ing-chiao-tsun folks still believe in the separation of the sexes, but in practice, this separation has not been rigidly observed. Below the age of six, girls and boys mix quite freely. Beginning at ten, life with the girls grows more serious. To them and their parents, chastity is a matter of great concern.

The normal age for marriage varies from eighteen to twenty-four with females marrying at an earlier age than males. While marriage is, in the ideology of villagers, not so much for carnal satisfaction as it is for progeny,[12] it is, nevertheless, the only socially approved form of cohabitation. This is particularly true with the females.

In the Chinese way of thinking, marriage is not merely the union of two individuals, it is an affair that concerns the two families.

12 "The desire of Sex is composed, fundamentally, of the carnal appetite; secondarily, of the psychic want for affection, esteem, and companionship; and thirdly, of the desire for progeny." — A. E Ayau, The Social Psychology of Hunger and Sex, p. 61. In the ideology of the P'ing-chiao-tsun folks, these three elements are in a reverse order.

3:Chao E-5 (1939-1941)1948 AF12 North China AF12

581 Traditionally, it is for the furtherance of good-will between the two families that the marriage is arranged.

582 In the selection of mates, the Chinese follow the principle of exogamy, i.e., no two persons of the same clan-name can be married. The P'ing-chiao-tsun folks have not violated this rule. In this village, families of different clan-names are found. It is, however, difficult to explain why only one family has its daughter-in-law from the same village. All families seem to prefer to find wives for their sons from and to marry their daughters away to other villages. The areas of marriage-relationship are, however, limited to a ten mile zone. Thus, the villagers do prefer their relatives to be neither too near nor too far away.

There is no special preference given to cross-cousin marriage. While marriage of a girl to her father's sister's son is often welcomed by both families, a union of a girl with her mother's brother's son is repulsive. The flow of girls from one family to another in cross-cousin marriage seems to follow the principle of one-way traffic. There is, so to speak, no return.

584 Generally, a marriage is arranged by a go-between who may be a relative or a friend of the two families. Professional go-betweens are seldom engaged. Once an arrangement has been made, the two families consult a geomancer to determine whether there is any "inherited" obstacle to the union.

585 554 A wedding is indeed a great occasion for the whole village. The degree of elaboration of the ceremony varies in direct proportion with the financial ability of the family concerned. A rich family with a simple wedding would be degraded, but a poor family with an elaborate wedding is much criticized. The principle is to have one behave as would be expected in his position.

Formal invitations are seldom sent, but villagers and near relatives get the news much ahead of time. Indeed, in the preparation of a wedding, friends and relatives are very often invited to help, for instance, in the making of wedding gowns and other garments for the bride and the bride-groom and family members. Unrelated persons are not prohibited from participation, and they are invited to share the wedding supper provided they contribute in the form of presents. Consequently, a wedding is a joy to all, because one may get more than he usually contributes.

833 The act of copulation begins on the wedding night. Shortly before this, the newly-weds are in "courtship" with the husband

3:Chao E-5 (1939-1941)1948 AF12 North China AF12

taking the initiative in giving information concerning the relations of members in the family and in instructing his spouse with the important family rules. The first act of copulation is considered as a very solemn act by the members of the two families as well as the newly married couple. It is an act upon which the chastity of the woman is decided. It is an act upon which the future happiness of these two persons and their descendants largely depend. It is an act upon which the future relation of the two families hinges. 833

Theoretically, no one is supposed to have any sex relation before marriage. Furthermore, any extra-marital sexual relation is disapproved. But in practice the situation is different. It has been reported that a few years ago the daughter of a farmer was forced to marry a farm laborer of the house because she had an affair with him. It has also been said that a few girls have been given away to poor families because they are found to have lost their chastity. 836

Romances between fathers-in-law and daughters-in-law have been gossiped about. When sons are away at work in distant places, aggressive daughters-in-law are said to approach their fathers-in-law who, so the story goes, very often find it difficult to refuse. There are also cases reported regarding romances between young men and young women of different families. It is, of course, difficult to verify these reports. Villagers hate to be the objects of gossip, but they seem to enjoy gossiping about other persons' affairs. 835

Under the double standards of morality, it is very difficult indeed for an unmarried woman to get any sex satisfaction. But for the females, the purpose of marriage is not so much for sex satisfaction as it is for economic security. They are very careful to keep their chastity in the hope that they can be married to families of fair economic means. 834 581

For the males, the case is different. They may not find any sex satisfaction in the village before marriage because their behavior is strictly observed there, but they are sure that they can find mercenary prostitutes in market-towns, along the roads, and in the city. There are, however, very few such cases in the village. Villagers prefer to have their sons married young if they can afford to do so financially. [582]

On the whole, the husbands of wives in P'ing-chiao-tsun live a sane life. There are only a few persons who possess the economic means to have sex indulgence. Altogether less than five cases have been reported to have concubines, and only two or three are constant visitors to prostitutes.